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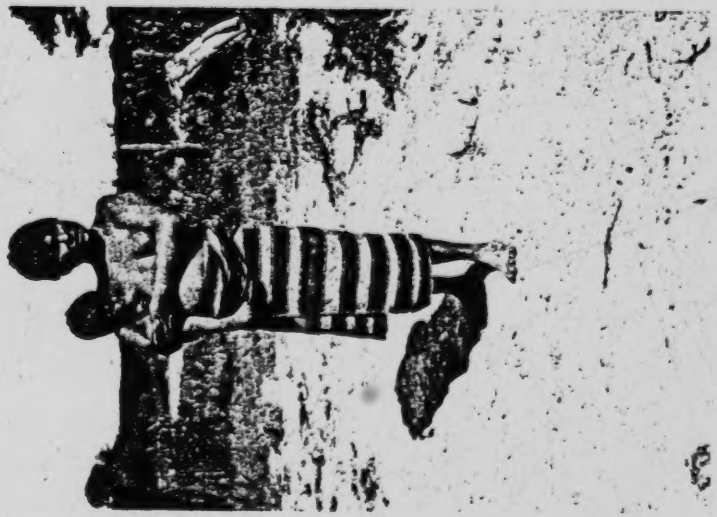

Fig. 21. A young woman suckling her baby. Choroti. Gran Chaco. Bolivia. Photo. E. v. R.

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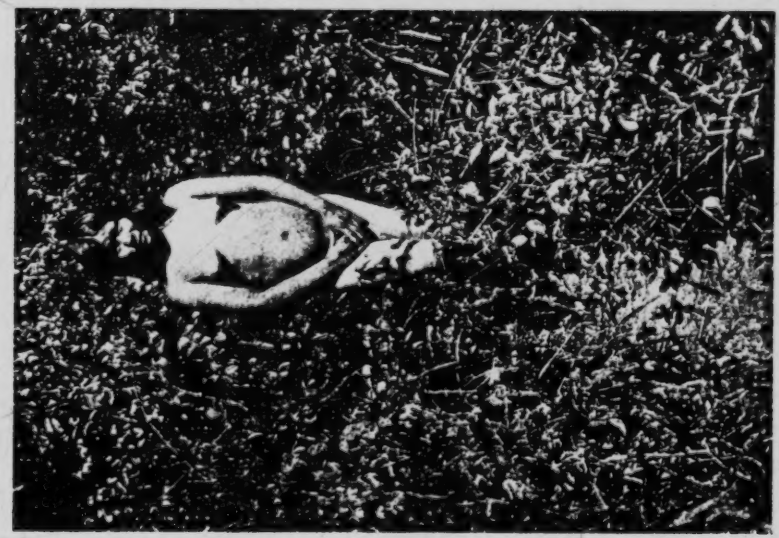

Fig. 20. A girl. Choroti. Gran Chaco. Bolivia. Photo. E. v. R.

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Fig. 22. A woman, with infant. Note that the woman's ear-lobes are pierced, but that she is wearing no ear-lobe discs. Choroti, Gran Chaco, Bolivia. Photo. E. v. R.

Fig. 23. A boy and a girl (probably about 7 and 8 years old). Gran Chaco. Bolivia. Photo. E. v. R.

[i.e. "OR". -Analyst]

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equipment in large carrying-nets and bags; at such times the men march along unburdened, carrying in their hands only bow and arrows. This is, however, easily accounted for, as on the trek the men have always to be prepared to kill game for procuring food. If they, like the women, were hampered by heavy loads, they would practically have no chance at all of taking a ready arrow shot at game encountered on the march.

I never once saw grown women amusing themselves with any games or sports, whereas this is frequently the case with the men. The chief occupations of the latter consist of hunting, fishing, the gathering of wild honey and the manufacturing of various weapons and implements (see the above table of division of labour as between the sexes). The men give considerably less time to actual labour than the women, and to me it seemed as if the life of Choroti wives was hard and laborious, whilst that of the men, as a rule, was pretty light and easy-going.

Nevertheless, the men are by no means hard or cruel to their wives, and it appeared to me as if the women took it as a matter of course that they had to work for their husbands and children in the way they did, and, generally speaking, they seemed quite content with their lot in life. Indeed, I noticed many instances of real domestic happiness.

Parents bear great love to their children. These, when quite small, are carried by their mothers in a broad strip, or piece, of cloth in the way fig. 180 shows. The Choroti do not have many children; it is only seldom that the number of children exceeds four. According to Nordenskiöld, they are given names only when old enough to answer to them. The same author has noted down the following Choroti names, of which the first three are men's names, and the remainder women's names: Yóseliánée (the killer of foxes), Hotenie (Mataco), Éstiähua (a gallinaceous bird), Hayku (not sweet), Kósoki (suffering from skin eruptions), Aséshnialo (women in plenty).[1]

Parental authority does not amount to much, and actual bringing up and discipline is entirely out of the question. In cases where parents attain so great an age that they become irksome to their children, it is not unknown for the latter to kill them. Nordenskiöld's interpreter, Flores, once witnessed a Choroti man burning an old and decrepit woman alive. Old men and women, who are suspected of working evil by witchcraft, are sometimes burned alive, and therefore it is possible that belief in the

[1] Nordenskiöld (13), p. 85.

2: Nordenskiöld E-5 (1908-1909)1919
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Ashluslay SK5

correctly, to be Incan, and may, indeed, be looked upon as a «clue-fossil» showing the extension of the Incan civilization[1].

The women carry their children sitting on the hips or, sometimes, on a bearing-band. (Fig. 46). Such bearing-bands are found mostly in the eastern and northern parts of S. America. (Map 26).

I have seen them not only among the (1) Choroti but also among the (6) Mataco, (41) Guarayú (Pauserna), (40) Guarayú (Guarayos), (43) Huanyam, (24) Chimane, (32) Atsahuaca, (6 X) Tambopata-Guarayo, (3) Tapiete and (22) Yuracáre. They are not found among the Aymara, Quichua, Chiriguano, Chané and Cháma. Nor have I found bearing-bands in use among the Ashluslay and the Toba.

In the literature dealing with this subject such bearing-bands are mentioned as being in use among the following tribes: (45) Botokuds[2]), (07) Purí[3]), (15) Kayapó[4]), (38) Tupinambá[5]), (21) Coroados (Caingúa)[6]), (4 C) Guajajara[7]), (4 X) Gês-tribes, Maranhão[8]), (4 X) Tajé[9]), (20), Paressi-Kabiši[10]), (31) Chipaya and Curuahé[11]), (34) Jivaro[12]), (42) Caripuna[13]), (59) Crichana[14]), (46) Conibo[15]), (48), Kobéua[16]), (31) Ojana[17]),

[1]) See Uhle (2), p. 17; Boman, p. 205 and Jijón y Caamaño, p. 151
[2]) v. Ihering (2). Pl. 5, fig. 8.
[3]) Wied, Vol. I, p. 140.
[4]) Krause, p. 403 and 404, Pl. 25.
[5]) Staden. Vol. 2, (p. 18.); Piso et Marcgrav, p. 274.
[6]) Konigswald, fig. 33, p. 31.
[7]) Plagge, p. 200.
[8]) Ribeiro, p. 188.
[9]) Nimuendajú-Unkel (2), p. 620.
[10]) Max Schmidt (4), fig. 30.
[11]) Snethlage, Pl. II.
[12]) Festa, Pl. foll. p. 194.
[13]) Keller-Leuzinger, p. 105.
[14]) Barbosa Rodrigues, p. 105.
[15]) Sala, fig. p. 78.
[16]) Koch-Grünberg, (2) Vol. 2, p. 147.
[17]) Goeje (1), Pl. 7, fig. 19.